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A SUPPLEMENT

TO THE

FATEHPUR GAZETTEER.

By

F. S. Growse, C.I.E.,

Bengal Civil Service.

B. 207

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ALLAHABAD:

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PREFACE.

THE Gazetteer of the Fatehpur District, published at the Allahabad Government Press in 1884, contains in its earlier part a large amount of useful statistical information, collected from official records. The second half of the volume, which is purely topographical, is not equally satisfactory. The compiler was evidently dependent for the most part on notes supplied by native subordinates, and had himself visited few, if any, of the places he describes. Hence many inaccuracies in local minutiæ, and a total blank regarding all such matters as architecture and archæology, upon which natives are seldom competent to speak.

In the present Supplement every paragraph is the result of personal observation, and was written on the spot to which it refers, in the course of two cold-weather tours. It will now be seen that the district, instead of being exceptionally barren in objects of historical interest, is richer than many—far more so than Bulandshahr for example—in monuments of the past. The miscellaneous antiquities from different parts of the district, which have been grouped together in the garden of the Fatehpur Town Hall, illustrate, with some degree of adequacy, the style of architectural decoration that prevailed in the neighbourhood during the period immediately prior to the earliest Muhammadan invasion. The Buddhist sculptures at Asothar, Thariáon, and Ren furnish an additional proof of the once general acceptance of that religion throughout the Province. The temples at Bahua and Tinduli, never before noticed, are rare examples of very early brick architecture; and the inscribed pillar from Asni promises, when fully deciphered, to add a new name to local history.

Two special grants from Government, and a more lib[illegible] expenditure of district funds, which previous Collecto[illegible]

annually allowed to lapse, have enabled me to carry out works for the conservation of the temples as Bahua and Tinduli, of the temple mosque at Hathgánw, and of Aurangzeb's extensive memorial buildings at Khajuha. The cotton-printers of Jafarganj, who practise the only local industry of artistic significance, but were making a most precarious livelihood by it, have been supplied with constant employment during my two years' tenure of office, and, in consequence, have greatly improved in skill and are acquiring a wide reputation, which, I trust, will survive my departure. Considering the character of the work, their charges are reasonable; and the clear annual profits of the family do not exceed Rs. 500. It is therefore to be hoped that the struggling manufacture will not be prematurely stifled by assessment under the odious Income Tax, from which I have hitherto exempted it. The curtains, bed-covers, and table-cloths are extremely effective and are in most general demand. The *shamiánas*, or ceiling-cloths, sent to South Kensington for the Exhibition, seem to have been taken by all the newspaper reviewers for Kashmír work, which they resemble when seen by artificial light. The mistake must be regarded as a compliment, though it has had the immediate effect of robbing Fatehpur of its due meed of praise. A similar ceiling-cloth has lately been put up in one of the rooms of the Provincial Museum at Lucknow; others are being made for the Connaught Hall at Merath and for the Duchess's drawing room at Poona; and one, under which Their Royal Highnesses lunched when they stopt at Fatehpur, has been sent to the Queen. A much larger one, with an appropriate inscription in the border, will be presented to Her Majesty on the occasion of Her Jubilee.

The town of Fatehpur is so essentially mean and unpicturesque a place that little can be done to improve it; but the new works round about the Town Hall are a first step in artistic progress. It is now proposed that they should bear the name of

the Victoria Gardens. The flourishing market at Bindki, which was growing up in unrestrained squalor and disorder, has been systematically re-aligned with ample provision for future development, and is being almost entirely rebuilt by the traders themselves in brick instead of mud. The larger administrative reform which I proposed to effect by reducing the present six tahsils to four has, unfortunately, not been sanctioned; but upon the whole, while all routine work has gone on exactly as usual, I may congratulate myself that my two years' stay at Fatehpur has not been destitute of advantage to the public in several minor matters, such as might have been overlooked by an official of a more exclusively utilitarian turn of mind.

FATEHPUR:
Dec. 22nd, 1886.

F. S. GROWSE.

SUPPLEMENT

TO THE

FATEHPUR GAZETTEER.

By F. S. GROWSE, C.I.E.,

MAGISTRATE AND COLLECTOR OF THE FATEHPUR DISTRICT, 1885-86.

Page 4[1].—The Joint Magistrate's house and offices at Bhithaura, the first head-quarters of the district, have been entirely demolished. The site, which is on the high bank of the Ganges, a little above the village, is a remarkably pretty spot, surrounded by picturesquely-broken and well-wooded park-like grounds and commanding a very extensive river view. It was originally laid out as a garden and used as an occasional residence by an officer in the Nawáb's army named Hem Sinh, who also built the little temple which occupies a conspicuous position on the verge of the cliff.

Page 4, *line* 25.—The name of the Asothar Rájá's ancestor given as *Dhuniapat* should be spelt Dunya-pat.

Page 11, *line* 14.—The fine bridge over the Rind river on the old Mughal road was built by a Baniya, Fatehchand, about one hundred years ago, when Kora was a more thriving town. This is the only bridge there is on this troublesome river. The traffic on the road is therefore great, and all that is now wanted to complete this important line of communication is to metal the one break of 10 miles between Kora and Ghátampur in the Cawnpur district.

Many of the villages through which the road passes are called Sarái so and so; but there are few remains of the old Sarái buildings, the principal being at Bilanda (or Sarái Saiyid Khán,) Sarái Manda, and Chunni-ki-Sarái, the last named being a hamlet of Sultánpur. The road existed long before the time of the Mughals and connected the old Hindu capitals of Kanauj and Prayág. The first stage west of Karra was at Aphoi, where is a large brick-strewn mound, still called *Chauki*. From Fatehpur to Bilanda the old road coincides exactly with the Grand Trunk Road; beyond Bilanda it runs in an almost parallel line at a short distance from it and is therefore unmetalled.

[1]The references are to the pages of the Fatehpur Gazetteer, compiled by Mr. J. P. Hewett and published at the Allahabad Government Press in 1884.

There is now no Sarái actually at Sarái Manda, as the one often so designated stands in the next village, Sarái Mohan Salímpur. It is a large walled enclosure, with an area of 16 acres; and its founders, two Bhát zamíndárs, by name Gobind Prasád and Muna Lál, are said to have expended as much as Rs. 40,000 in its construction. The village is a very diminutive one, and probably has only recently acquired a separate name, having before been included in Sarai Manda. Unfortunately, the new work was taken in hand just about the time that the Grand Trunk Road was projected and, before it was completed, the old route—in spite of many protests and petitions—had been definitely abandoned. Thus the Bhát community, who had previously owned a large estate, were soon totally ruined by the litigation in the civil courts which arose out of their attempts to shift from one to another the burden of their ill-starred enterprize. The design included two lofty and imposing gateways, east and west; but the stone-work of the latter was never set up and is still lying on the ground. That to the east was finished; but two out of its three arches were thought to be dangerous and were pulled down a few years ago by the order of Mr. Lang, who was then Collector. The whole of the south half of the enclosure forms a separate quadrangle, with cells all round, and was intended as a sarái proper. It has two arched gateways of its own in the party wall dividing it from the northern half, which was to have been a market-place. Outside the east gate is the plinth of an unfinished temple, with three elegant windows of Agra stone *jáli* work set up in their places; but the carved stones for the outer arcade are all scattered about, half buried in the ground. This was being built, at the time of his death, by Binda Prasád, the son of Gobind Prasád above mentioned. The father has a temple of a less ornate description on the side of an unfinished tank a little further to the east, within the boundaries of the village of Sarai Manda. It seems matter for regret that the old route was so lightly abandoned. Its desertion ruined the towns through which it passed and has given the district an air of decay from which it will take centuries to recover. Nor can any material economy have been secured by the greater straightness of the new road, since the land taken up for it must have involved a heavy charge for compensation. The departmental contempt for popular sentiment, old associations, and local conditions is unquestionably the characteristic defect of British administration. Another example of it is given in the present location of the tahsilis, at geographically central spots, but in insignificant villages and hamlets, where the want of accommodation subjects

the public to far greater inconvenience than would be occasioned by a slightly longer journey to a well-provided market town.

Page 32, *line* 20.—All the Gangaputras may have lost their family traditions, but it does not necessarily follow, and certainly is not the case, that all Brahmans in that condition are accounted Gangaputras.

Page 34: *the Gautams.*—The name of the Gaharwár Rája was Ajaypál. The lands given in dowry are said to have extended from Haridwár to Prayág. Gobha, in pargana Tappa-Jar, is accounted the head-quarters of the Gautam Ráos. Sárh-Salimpur is in the Cawnpur district. Bhaupur (for Bhava-pur, Bhava being a name of Siva) is on the bank of the Ganges immediately below Shiurájpur. Bhau had rescued the Gautam Rani from a Muhammadan assault.

Page 35, *line* 6.—For *Mungi-partun* read *Munji-pattan.*

Page 36, *line* 8.—Suchaindi and Shiurájpur are both in the Cawnpur district.

Page 36: *the Kichars.*—The only Kichar family of any importance is that of the Asothar Rája, whose ancestors came from Raghugarh in Central India, about the middle of the sixteenth century A.D. During the hundred years immediately preceding the commencement of British rule it was the most conspicuous Hindú family in the district, but for that short period only. The clan is recognised as a branch of the Chauháns.

Page 36.—The stone elephant is called Jagannáth and is about two miles from the town of Hathgánw, near the spot where the Sasur-khaderi river crosses the road to Husainganj. It is represented as sitting down, with its trunk stretched out on the ground, and an ornamental square pad bound on to its back. On the bank of the Ganges at Baigánw is a much larger stone elephant, in a standing position, but much more mutilated.

Page 37, *line* 17.—Finally Delhi was captured by Visala Deva, the Chauhán Rája of Ajmer, whose son or grandson married the daughter of Anang Pál, the last Tomar ruler; their offspring was the celebrated Prithi Ráj.

Page 41: *the Lodhas.*—The so-called Lodhas of Ekdala, Khága, and Khakhreru are a distinct clan, known by the name of Singraur. This, being a corruption of the Sanskrit Sringavera, is the modern name of the Ghát—in the Nawábganj pargana of the Allahabad district—where Ráma, Síta, and Lakshman were ferried across the Ganges by the Nishád chief Guha. Not only is there an identity of name, but the tribal designation Lodha (which is

for Lubdhika) is a fair equivalent in meaning to the classical 'Nishád.' Some traditional connection between the people called Singraur and the place Singraur might therefore naturally be expected, but, so far as I could ascertain, none such exists. All that the Ekdala Singraurs could tell me as to their origin was that they came, in the time of the Tomars, from the neighbourhood of Bánda south of the Jamuna, which is in exactly the opposite direction from Singraur, which is to the north.

Page 43.—In the Argal pedigree, Rája Bhauráj Dev is stated to have given Kedár, Kapariya, a grant of the village of *Beduki*. The place intended is certainly Bindki, though that town is now popularly said to derive its name from a certain Bandagi Sháh, who was the spiritual adviser of Rája Kírat Sinh. There is no Kírat Sinh in the Argal pedigree, and the modern tradition has probably no basis in fact, but is only the random hypothesis of some amateur philologist.

Page 48.—*For para. on Antiquities substitute as follows:*—The most noticeable objects of antiquarian interest are the Hindu temples at Tinduli and Bahua, both not later than the tenth century A.D.; the Hindu columns at Hathgánw, of equally early character, subsequently utilized for a mosque; and the Jaini or Buddhist sculptures at Asothar. Though too modern to be styled antiquities, the Emperor Aurangzeb's Sarái and garden Pavilions at Khajuha are of some architectural and historical interest; as also the Mausoleum of Nawáb Abd-us-Samad at Fatehpur, which dates from the end of the same reign.

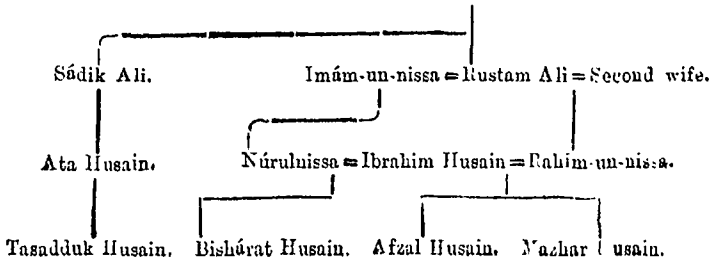
Page 51, *line* 17.—The vocabulary of the common people differs considerably from that in use in the upper Doáb; so much so that my servants, natives of Mathura and Mainpuri, complained of not being able to talk freely and seemed to look upon themselves as quite in a foreign country. One of the most noticeable peculiarities is the perpetual recurrence in conversation of the word *ikaiti*. Its original meaning is 'on one side'; but it most frequently has the sense of 'all together.' I have never stopt five minutes to watch a gang of labourers at any outdoor work without hearing the word once at least, if not oftener. In Suffolk 'tegither' (for 'together') is used very similarly, almost as a mere expletive.

Page 69: *Asothar family.*—Khichidára is in Central India and is better known as Raghugarh. The Rája of Aijhi was of the Gautam clan. The name of the founder of the Asothar family seems to have been Aráru. His son,

Bhagwant Ráe, for several years maintained his independence and successfully opposed the Emperor's troops, but finally in 1860 was killed by the treachery of Chaudhri Durjan Sinh, of Kora, and was succeeded by his son Rúp Ráe. After Asaf-ud-daula had resumed sixteen of Bariyár Sinh's parganas, Mir Almás Ali Khán, the Local Governor, resumed the other three and assigned them to Rája Sítal Prasád, the Tahsíldár of Kora. Bariyár thereupon retired to Charka in the Bánda district. Dunyapat, his adopted son, surrendered to Mr. Cuthbert, at Hathgánw, near the masonry tank there, then lately built. He was succeeded in 1850 by the present Rája, Lachhman Sinh, who had been adopted by the widow of Raghubar Sinh, Dunyapat's nephew and adopted son, who died in Dunyapat's lifetime. Lachhman Sinh has two sons, Narpat Sinh and Chandra-bhúkhan Sinh, the former being fifteen years of age. The estate now consists of six villages.

Page 70: *Argal family.*—The name of the Kanauj Rája was Ajay Pál. Rája Jay Chand was brother-in-law to the Argal Rája Ratan Sen. Kulang is given in the pedigree as Kaling, and Harcharan as Hari-baran. Rája Lál Shio Rám Sinh has four sons, Ratan Sinh, Shioráj Sinh, Gajádhar Sinh, and Rustam Sinh, of whom the eldest is now twenty years of age. Bijay Sinh can only have *re*-built the fort at Kora, which existed long before his time. The name of the Rája, his brother, is given in the pedigree as Deopál, not Drigpál. The Hindu name of Bahádur Khán is said to have been not Bayar, but Bihál.

Page 72: *Kásimpur family.*—The two daughters of Rustam Ali (Atá Husain's *uncle*) were both married successively to one husband, Ibrahim Husain, and the estate of their three sons by him, *viz.*, Bishárat Husain, Afzal Husain, and Mazhar Husain, is now under the management of the Court of Wards. The old family residence—up to the time of Muhammad Bákir—was at Hathgánw, where its ruins may still be seen in the centre of the town at the back of the Jaychandi mosque. The pedigree stands as follows:—



Page 76.—The statement that "the general condition of the people is below that of the inhabitants of the neighbouring districts" is scarcely in accord with "the very satisfactory state of things" said to exist on page 74. There are *no* large estates in the district; but my impression is that it is only the landlords who are impoverished, most of them being thriftless Muhammadans, the descendants of revenue officials in the time of the Oudh Nawábs, but that the peasantry are quite as comfortable as in most parts of the country and more independent.

Page 77.—For *Kaurpur* read *Kunvarpur.*

Page 77: *Manufactures.*—The district is essentially an agricultural one, and has only two manufactures of any interest and importance, *viz.*, whips, and cotton prints. The whips are made in the town of Fatehpur and are ordinarily of the old Indian shape, called *Kora.* The common kind, with bambu sticks, cost only a few annas each. When worked with gold thread and silver-mounted, the price is about Rs. 8: when the whole handle is covered over with beaten silver, from Rs. 16 to 20. A very pretty and elegant riding whip, in the lighter English style (*chhari*) can be had for Rs. 6; of a common kind for Re. 1 or Re. 1-8. The two best makers are by name Ganeshi Lál and Bhikhári Lál. The bed-covers, curtains, and awnings made at Jafarganj are of very exceptional merit, and some specimens—shown at Lucknow and thence despatched to London for the great Exhibition of 1886 have been much admired. Only portions of the design are stamped; the centre is filled in with elaborate flowing patterns, freely drawn and hand-painted, and inscriptions in the Persian character are generally introduced in the border. These are mostly verses selected by the maker from a Diwán, or volume of songs, in his possession, written by Muhammad Raza, a member of the same family as Nawáb Zain-ul-abdin. He adopted the *nom de plume* of Mirza Bárk, and was a disciple of the more famous Lucknow poet Násikh, who died in 1838. The latter was a butcher by birth, and his real name Imám Bakhsh. There are several families at Jafarganj employed in the business, but the only really artistic work is turned out by three brothers, Irshád Ali, Imdád Ali, and Muhammad Hasan. They are the grandsons of a man who was brought over from Lucknow by the Chakladár Zain-ul-abdin, whose son, Jafar, gives the town its name. A bed-cover of the ordinary size costs Rs. 4 if of *márkin*, and Rs. 5 if of the finer material known as *nainsukh.* Cotton prints of a coarser

description, but good of their kind, are made in considerable quantities at Kishánpur (on the Jamuna), where some twenty families are engaged in the trade and have been settled there for a long period.

A third petty manufacture is that of Indian playing cards (*ganjífa*). The best maker, Mir Gázi, lives at Khajuha. Each pack consists of eight suits of twelve cards each. The material ordinarily employed is paper or *papier-machè*, price Re. 1 or Rs. 1-8 a pack; but the best kinds are made of the scales of the *rohu* fish, price Rs. 3. A pack of the very cheapest description, such as natives commonly use, can be had for two or three anas. The names of the eight suits are given in the following lines :—

Tás, Sufed, Shamshor, Ghulám
(Yih ámad dahta ká nám);
Surkh, Chang, Barát, Kimásh
(Yih áwe eka ká kám).

The painted plaster decoration of many of the small temples that are so numerous throughout the district is often very pretty and artistic. Much of it consists of arabesques and diapers scratched out in white on a dull red ground. The best examples are at Khajuha. They mostly date only from the early part of the present century, but since then the art seems to have died out.

Page 79 : *Markets.*—There is more business done at Bindki than at all the other places put together. The two next best markets are at Haswa and Naraini.

Airáwa Sádát is the name of only one division of the three that make up the township of Airáwa, the other two being named Mashákh (*i.e.*, belonging to Shaikhs, as Sádát means belonging to Saiyids) and Khánpur. This last forms part of the Kásimpur estate, having been acquired by Muhammad Bákir, the founder of that family. The other two mahálsstill belong to the original Muhammadan community, but are split up into very small shares. Adjoining the open place, where a market is held on Monday and Thursday, is a mosque with tall slender minarets, built by Shaikh Farzand Ali, a Risáldár, who had a grant from Government for his good services during the mutiny. The population of the town is 5,737. A religious fair is held in a grove near the village of Pachgarha, on the last Friday in Baisákh, in commemoration of a local saint, Gházi Miyán.

Page 94: *Amauli.*—A decayed town. Many Baniyas in the population. Market, Tuesday and Saturday. There is a fine sheet of water adjoining the town with picturesquely wooded banks. In the streets and outskirts are many mosques, tombs, and large brick dwelling-houses, now all in ruins. The most notable is a mansion belonging to Rájas Hari Har Datt and Shankar Datt, now of Jaunpur, built by their ancestor, Shiu Lál, at the end of last century, when he laid the foundations of his fortune here as a banker. He was appointed farmer of Jaunpur by Mr. Jonathan Duncan, the Resident at Benares, and afterwards received the title of Rája. He died in 1836, aged 90. The family are Dube Brahmans by caste. As the house is in a miserable state of neglect, without even a chaukidar in charge to prevent further dilapidation, I proposed that Government should buy it and after extensive repairs utilize one wing as a school and the remainder as a police-station. The proprietors however objected that they would be eternally disgraced by such a sale, and the project accordingly fell through. But I have represented to the Court of Wards, by whom the estate is administered, that the house, in its present ruinous condition, is a still greater disgrace; and it may be hoped that the family desire to have it put in decent order will now be sanctioned. Amauli is only 10 or 11 miles from Hamírpur, the capital of the adjoining district, but the road is a very bad one.

Asni.—It was here that Jay Chand deposited his treasure before his last fight with Mahmúd. The name is popularly derived from the Asvini-Kumárs, the two sons of the Sun, who have a small modern shrine in the village, built and endowed by the Mahárája of Benares. A ferry-boat plies to the opposite shore, where is a picturesque group of temples, the reputed site of a hermitage of the Rishi Garga. A road has now been made to connect Asni with Husainganj. The school is a very good one, and like all the other local institutions is much assisted by the principal Brahman zamíndár, Shiu-bhajan, Tribedi, who is quite the sort of man to make a useful member of the new Local Board. The fort is said to have been built by the village founder, a Bhát named Harnáth, whose descendants still survive, but are reduced to poverty. It was from Asni that Mr. James Power, Collector in 1867-69, removed the inscribed pillar which has now been set up in the garden of the Fatehpur Town Hall.

Asothar (*for Asvatthámapura*) is about a mile off the Bahua and Dhátá road. The fort was built by Aráru Sinh in the first half of last century: the

town is many hundreds of years older. Its original site is indicated by an extensive brick-strewn mound, two or three furlongs to the south of the fort. On the highest part of it is a small modern enclosure which bears the name of the eponymous hero Asvatthâma, the son of Drona, but was evidently the site of an ancient temple of Mahâdeva. Part of the *sikhara* has been set up as a lingam; the gurgoyled water-spout makes a trough for a well: and many other sculptured fragments are lying about, or have been built up into walls, all of the ninth or tenth century. On a smaller mound further to the south are five large figure sculptures. All are nude; one is standing, the others are seated cross-legged, with the usual accessories, lions, elephants, and devotees. The hair of the head is in short close curls as in statues of Buddha; but the nudity is more a Jaini characteristic. The people call them the five Pándus. Half way between Asothar and Ghâzipur, in the village of Sarki, a fair is now held in February, on the festival of the Siva Rátri at a shrine called Jageswar Mahádev. It is largely attended, though it dates only from some eight years ago, when the lingam was accidentally discovered by the local Tahsíldár, Hardhan Sinh, who, with the help of the Asothar Rája, instituted the *mela*.

Aurai.—The village borders on a natural wood, 28 acres in extent, the larger trees being chiefly *kadamb*, *pípal*, and *gúlar*. There are seven hamlets. The Brahman zamindárs are of the Dube clan. At the next village, Tiksariya (Little), there is an extensive mound, evidently an ancient site, and a group of Hindu figure sculptures has been collected under a tree.

Bahua.—Here is a Government saráí and a road inspection-house. The encamping ground is a very small one. Market on Wednesday and Saturday. A small ruinous temple, known by the name of Kakora Bába, dates apparently from the tenth century. The *sikhara*, or tower, is of moulded brick; the cella which it covers has pillars, architraves, and ceiling, all of carved stone, as in the more perfect example of the same style at Tinduli. It must have been originally dedicated to Mahádev, and was probably re-named about two hundred years ago, when it was very roughly and ignorantly repaired, many pieces of the doorway being built up into the ceiling and other parts of the fabric. These stones, with one exception, I succeeded in extracting, and on putting them together, so little of the design was found wanting that I was able to re-erect the doorway in its original position. This was done at Government expense. Out of the grant that I obtained for the repairs, I have also raised and levelled the ground

round about the temple, rebuilt the plinth, and supplied a flight of steps on the east front under the doorway. The so-called Kakora Bába is really a recumbent statue of Náráyan, with Lakhsmi at his feet, Brahma seated on a lotus growing out of his navel, and Seshnág forming a canopy over his head. I found a smaller and more rudely executed figure of precisely similar design on a mound by the roadside, which marks the older village site. Some other sculptured shafts I brought from the neighbouring fields and have had them worked up into the steps.

Bilanda.—A small decayed town. The name attaches to the bazár only. The land under cultivation is for revenue purposes included in two parishes, called respectively Sarái Saiyid Khán and Chak Barári. Another name of the latter portion is Muhsinabad, after Muhsin, the son of Alamgir, who afterwards became Sultán Muhammad Muazzim Sháh. His tutor, Sarbuland Khán, a brother of Saiyid Khán's, was connected with the place, and from him is derived its more popular name. The original Sarái was in great part destroyed at the time of the construction of the Grand Trunk Road, which was carried straight through it. The railway has now diverted traffic from the road, and the whole town is in a very ruinous condition and half deserted.

Bindki.—The bazár, which stands a little apart from the older town of the same name, was originally established between thirty and forty years ago by Bhaváni Sahái, Káyath, who was tahsíldar of Bindki at the time. It is now, next to Cawnpur, the largest mart in the neighbourhood for grain, ghi, gur, and cattle; but more especially for the two first-named commodities. There is a market twice a week, on Tuesday and Friday, which is held more or less in all the streets; but the great standing-place for carts and cattle is a piece of open ground in front of a fine masonry tank, which with the adjoining temple was built by a Baniya, named Baijnáth, about fifty years ago. The land is Government property, but unfortunately it had been let out in the most reckless manner, and no supervision exercised of any kind whatever. The result was that scarcely any two shops had their frontage in a continuous straight line; the main bazár had been undermined with grain-pits, which some day or other were sure to fall in; and the Tank Square was being rapidly diverted from its proper use and covered with sheds and stalls. These I cleared away, and after raising and levelling the ground, marked out the foundations for two new ranges of shops on the outer margin of the square, which are now almost

finished. Some unsightly pits to the south were next converted into a large tank, measuring 400 feet square. Here in the course of the excavations, six stone slabs were discovered, one the lower part of a door-jamb, and another an architrave, 6½ feet long, with an antique pediment in the centre, supported from below by a small flying figure. These now adorn a neighbouring culvert, which they exactly fit, and where they can be seen to advantage. They are of early pre-Muhammadan character. The other four pieces were plain roofing slabs. To the west of the main bazár is a smaller masonry tank, which—if the ground about it were levelled by digging down a disused brick-kiln and filling up a swamp—would form a very convenient centre for a second market place. Here also two other tanks have been dug to supply earth for raising the level of the adjoining streets; and it is to be hoped that for some years yet to come all available income will be similarly expended, as it is useless to metal roads and construct masonry drains till a higher level has been secured. The bazár is most conveniently situated at the junction of five metalled roads, leading respectively to Khajuha and Kora, to Fatehpur, to Bánda, to the Mauhár railway station, and to the Grand Trunk Road at Kalyánpur, where the tahsíli is at present situated. All building extension should be conducted along the sides of these thoroughfares, the central space by the tank being most strictly kept open.

In old Bindki, by the side of the high road leading to the Mauhár railway station, is a masonry tank with a temple attached to it, both built within the last few years by a local Baniya, named Nidhi, at a cost of about Rs. 7,000. A little further along the same road beyond the village of Tinduli is a very interesting temple-tower of the tenth century A.D., for the preservation of which I obtained a grant from the Local Government. The *cella* is of stone, in the same style as the Mahoba and Khajuráo temples, but the *sikhara* which surmounts it is of elaborately moulded brick. It was repaired plainly, but not badly, about one hundred years ago by a Brahman of the neighbourhood, who added the present porch. Of the original stone porch only a few fragments remain. I have dressed up the terrace, giving it a masonry wall in front with a flight of nine steps up to the level of the temple floor, and have restored the plinth. These measures will, it is hoped, prevent any further fall of the superstructure.

Budhwan.—The Lodhas here are Singraurs and own three-quarters of the village, the remaining quarter having been acquired by a Brahman. The

local tradition, as told me on the spot, is that they came from Kási, drove out the old occupants, who were Brahmans, and changed the name of the place from Udhban to Budhban. This would seem to imply that the new comers were Buddhists.

Chándpur.—A very large parish, with eight subordinate hamlets and a total area of 8,000 acres. It is inhabited by Gautam Thákurs, who are proclaimed for infanticide.

Deomai.—The village pond is a large sheet of water with temples on its banks and three broad flights of steps constructed at different periods during the last fifty years. Here also stands the school. North of the village, on the road to Shiurájpur, is a fine masonry tank now much dilapidated, built circ. 1700 A. D. by Chaudhri Jay Singh, a descendant of the Jaganbansi Brahman who originally founded the village. Members of the family are still on the spot, but are reduced to the position of labourers. A little further on the road is a *bauli* with a descent of fifty steps, built in 1720 by a Baniya of Kora. (There has never been a post-office here.)

Dháta.—The Dasahara in October and the Rám Navami in April are the two principal events in the local calendar. The April fair centres round a temple of Devi, which is of high popular repute, though a mean shabby building. It probably occupies an ancient site, though the actual remains of the older shrine are of no special interest or antiquity. The Kurmi zamíndárs have the title of Chaudhri. The pottery made here is in two colours, red and black: it is smooth and clean, but perfectly plain, for ordinary Muhammadan use. The price is half a pice apiece—*i.e.*, 128 pieces for a rupee. Similar ware is made at Kabra.

Page 104.—A road runs through Khakhreru from the Khága railway station to Salímpur on the Jamuna. Near Bijaypur it crosses a deep ravine by a paved causeway. A branch road about six miles in length leads from Bijaypur to Kishanpur; this it is now proposed to metal; the cart traffic from Kishanpur to Khága being greater than on any other road in the district, except that from the Chilla Tára Ghát to Bindki and Mauhár.

Ekdala.—A ruinous village situated in the ravines of the Jamuna. The inhabitants are chiefly Singraurs, bearing the title of Ráwat, which was conferred upon them by the Emperor Akbar after a visit to the place, in which he was

attended by his famous minister, Bírbal, whose mother's sister lived there. They say they came originally fron the Bánda side of the river in the time of the Tomars. There was once a large colony of Mathuriya Chaubes here, who all migrated many years ago.

Page 110.—As Denda Sai is quite thirty miles from Fatehpur, the capital of the modern district, there seems little ground for conjecturing that the Fatehmand Khán of the inscription had anything to do with the name of that town. There is a village Fatehpur in the Gházipur pargana and another near Hathgánw.

Page 111 : *Antiquities.*—There are no buildings in the town of Fatehpur of historical or antiquarian interest, except the tomb of Nawáb Abdus Samad Khán adjoining the ruins of his fort, and the tomb and mosque of Nawáb Bákir Ali Khán. The latter occupy a conspicuous position at the junction of four main thoroughfares, and, being surrounded by a small garden, they form a picturesque and pleasing group in a singularly mean and unattractive town, though in themselves they are of no special architectural merit.

Nawáb Abdus Samad was a person of importance in the Imperial Court, and enjoyed very extensive grants of land both in the Doáb and in Bundelkhand. At Mutaur, near the Jamuna, in the Gházipur tahsíl of the Fatehpur district, he built a fort and a fine tank; but his principal residence appears to have been in the town of Fatehpur itself, which he extended by the addition of a new muhalla, called Abu-nagar, after his eldest son, Abu Muhammad. The tomb stands in extensive and well-wooded park-like grounds that were attached to the house and has stone arcades and traceried windows and must have cost a large sum of money. But it is a heavy, ill-designed structure, and would seem to have been hastily finished after the premature death of the founder's eldest son. The stone kiosques which surmount the four corners would have been pleasant places to sit in and look out upon the garden, but there is no possibility of getting up to them, as no staircase has been provided. This oversight may have been the result of haste at the end, but the original design is curiously faulty in making these small cupolas exactly the same height as the large central dome, an arrangement which produces a very flat cumbrous effect. The interior, however, has the dim religious air of repose which befits a chamber of the dead; such effect being mainly produced by the simple expedient of fitting the windows with

double screens, though only the outer of the two is of stone and the inner one a plain brick chequer. There are two inscriptions, which read as follows :—

I.

الله اکبر

عین انسان جان جان عبدالصمدخان در جهان
گوی میدان فتوت برد ز ابنای زمان
طائر روحش چو دل برداشت زین دنیای دون
بر فراز عرش رفت و گشت فردوس آشیان
خامهٔ تقدیر بر لوح ازل کرده رقم
کشف سال هجرتش از غم الم بر دوستان

II.

الله اکبر

غفران پناه ابومحمد ولد عبدالصمدخان روشناني نوزدهم شعبان سنه هجري مطابق سنه ۴۸ جلوسي در عهد خلد مکان اورنگزیب بادشاه غازي بعمر بست و سه سال ازین جهان گذران بگلگشت جنت شتافت و تعمیر مقبره در سنه ۱۱۲۱ هجري ترتیب یافت *

Translation.

I. The paragon of mankind, the soul of souls, Abd-us-Samad Khán, having vanquished all the men of his time in the field of gallantry,

His soul, like a bird, resolved to sever its connection with this miserable world and flew away and made heaven its nest.

The date of his departure can be calculated for his friends from the words *gham alam* (grief and sorrow) which the pen of fate inscribed on the tablet of eternity.

The letters in *gham alam* give the date 1111 (Hijri) thus: *gh*=1,000; *m* 40; *a*, 1; *l* 30; and *m* again 40: total 1111 (1699 A. D.).

II. God is great. The asylum of forgiveness, Abu Muhammad, son of Abd-us-Samad Khán Roshanáni, on the 19th Shabán, in the year 1116 Hijri, corresponding to the 48th year of the reign of the late Emperor Aurangzeb, at the age of 23, departed this life and migrated to heaven. The tomb was finished in the year 1121 Hijri (1709 A.D.)

The grounds contained a large masonry tank and ornamental pavilions, but these with the house itself were all dismantled only four or five years ago by some credulous persons who hoped to discover a hidden treasure. Nothing of the kind was found, and the price of the bricks and other materials, which were sold to a railway contractor, can scarcely have done more than cover the cost of demolition. The gateway alone is now left standing, a massive brick building, but in the same plain and clumsy style as the tomb.

A curious testimony to the religious enthusiasm of Mr. Tucker (the Judge, who was killed here in the mutiny) startles the traveller who happens to enter the town from the Cawnpur direction. A few paces to the west of the Engineer's bungalow he sees four massive masonry pillars, ranged in a row by the roadside, with inscriptions engraved on stone tablets. These on closer inspection are found to be Urdu and Hindi translations of some verses from Saint John's Gospel and of the ten Mosaic commandments.

In the English Cemetery, among other inscriptions, may be noticed the following:—

Edward Smyth, C.S., eldest son of Edward Smyth, of the Fence, near Macclesfield, Cheshire; born 22nd July, 1808; died 14th September, 1833.

Isabella, wife of Andrew Grote, C.S., daughter of Captain Macdonald, died 5th September, 1835.

Douglas Thompson Timins, C.S., third son of John J. Timins, of Hilfield, Herts; born 13th October, 1811; died 25th October, 1840.

Charles O'Brien, Lieutenant-Colonel, Bengal Infantry, died 21st October, 1857, aged 50.

R. T. Tucker, fell at the post of duty 1857, looking unto Jesus.

Rev. Gopinath Nandi, died 14th March, 1861, aged 51.

Assistant Surgeon R. Westcott, 3rd Bengal Cavalry, died 1st October, 1861, aged 32.

Christiana, wife of W. Tyrrell, died 16th June, 1862.

John Rycroft Best, C.S., son of John Rycroft and Georgiana Best, born at Gaya, 8th November, 1822, died at Fatehpur, 5th July, 1865.

Surgeon-Major Arthur Lewis Stuart Campbell, 7th Bengal Cavalry, died 11th September, 1868.

Henry Robert Clarke, C.S., died 13th March, 1873, aged 41.

Septimus Otter Barnes Ridsdale, C.S., born 2nd August, 1840, died 5th November, 1884.

Many of the tombs prior to the mutiny have lost their inscriptions.

The principal modern buildings in the town are the school and the Municipal Hall. Both were designed as well as constructed by Mr. Callaghan, the District Engineer, and are very creditable to him, for convenience of arrangement and soundness of workmanship. Unfortunately he was handicapped as regards the Hall, by having to build it on old foundations, with a plinth which is much too low. The interior is divided by arches into three rooms, that in the centre serving for public meetings, while one of the ends is occupied by the bench of honorary magistrates and the other by the municipal office. In the principal room, the walls have a painted dado and frieze.

and borders to the doors of Indian design; and in front of the arches, which separate it from the two smaller rooms, are moveable wooden screens filled in with Jafarganj hand-painted cloth. The effect thus produced is pleasing, and has already induced some of the residents of the town to employ the same artist in decorating their private houses. This is a very desirable result, and one which might be more generally kept in view when town halls are built and furnished, instead of treating them as purely utilitarian structures, in which any concession to æsthetic requirements is superfluous and wasteful. The School also would have been improved by a higher plinth—a feature in which all Public Works buildings are defective—but it has rather an imposing frontage, with a fine broad verandah, and is sensibly designed so as to admit of extension, without much expense, and with advantage to the general appearance. The rooms are already over-crowded, and, as soon as funds allow, additional accommodation will have to be provided. The Boarding House is a most miserable place, and the wonder is how a building of such thoroughly unsuitable design can ever have been sanctioned.

The square stone pillar now set up in the garden of the Town Hall was originally brought from Asni, a village on the Ganges some 12 miles from Fatehpur, by Mr. James Power, who was Collector of the district, 1867-69. I removed it from the civil station to its present conspicuous position, and in order to give it a more monumental appearance and secure it from future injury, have raised it on a pedestal and finished it off at the top with an ornamental head. It bears on one face a short inscription which is in corrupt Sanskrit and not easy to read. Mr. Fleet finds in it the name of a Rája Mahipal, date 974 *Sambat* (917 A.D.) Around this pillar I have grouped a collection of miscellaneous antiquities from different parts of the district. The garden is now being enclosed by an ornamental wall, with a small archway of carved stone opposite the principal entrance of the Town Hall. This is copied from one erected at Bulandshahr. At the back of the garden is a large tank with a flight of masonry steps the whole length of one side, constructed in 1886, by public subscription, at a cost of Rs. 4,100. Beyond the tank is a mosque with one tall slender minaret. It is a building of this century only, but is very gracefully proportioned and forms a picturesque object in the landscape. It is now proposed that these improvements should be extended over a larger area, and the whole named the Victoria Gardens in commemoration of the Jubilee.

Garhi Jár.—The name of the Gautam founder is locally said to have been Bihál Ráe when a Hindu, and Bahádur Khán after his conversion. His mausoleum is a large square building with a central dome, four smaller domes at the corners, and a *bangala* on each of the four sides. It is crowded with the tombs of his descendants. His son, Alam Khán, has a smaller monument with a single dome, at the other end of the village. In it the place of honour is occupied by what is said to be the grave of a favourite horse which was killed in battle. Both buildings are plain and unornamented, and apparently not earlier than the reign of Aurangzeb. There is a ruined mosque called the *Ulthi Masjid*, so overthrown that great blocks of horizontal masonry now stand perpendicular. At Dalel-khera, a hamlet of Barhat, is another large domed tomb of about the same date and belonging to the same family.

Page 114: *Communications.*—The Bahua and Dháta road, which is a good though unmetalled one, runs through the pargana from west to east. Connected with it are three other roads, *viz.*, one from Gházipur to Fatehpur, another from Asothar to the Bahrámpur railway station, and the third south from Gházipur to Lilra on the Jamuna.

Gházipur.—The fort is said to have been built in 1691 A.D. by Aráru Sinh, an ancestor of the present Rája of Asothar, and was his chief stronghold. The tahsíli and police-station are both within its walls.

About a mile to the north, in the village of Paina, are the extensive ruins of an ancient fortified town. The circuit of the wall with its gates and towers can be distinctly traced, and in the centre of the high broken ground which it encloses is an inner citadel, further protected by a broad and deep moat. The town is said to have been originally a stronghold of the Chandels, and may very probably be of still higher antiquity, but nothing is known of its history. The citadel was built or rebuilt by Aráru Sinh of Asothar, who probably gave it the name of Fatehgarh, by which it is now known.

Gunír.—General Cunningham (Survey, XI., 57) conjectures on topographical grounds and from a calculation of distances that this may be the site of the Buddhist monastery of Vasu-bandhu mentioned in Hwen Thsang's *Itinerary*. But the existing mounds seem to be the natural high bank of the river intersected

by ravines, and the only remains of antiquity are a few groups of small sculptured fragments of the architectural character of the ninth or tenth century A.D. These are for the most part heaped on small masonry terraces which seem to be the sites of the original temples. Nothing, therefore, would be gained by excavation. The parish is of large area and has nine subordinate hamlets; but the actual village is a most miserable place, consisting of small scattered groups of mud hovels dropt about here and there among the ravines.

Haswa, seven miles distant from the capital of the district—which is hence frequently called Fatehpur-Haswa, to distinguish it from other Fatehpurs—is a small decayed town,* at present of no importance whatever, though it is traditionally represented as the oldest inhabited site in the neighbourhood. There is a well-attended market on Monday and Thursday, and a railway station has recently been opened at a distance of less than a mile. Two new ranges of shops have also been built; and the principal bazár, which was formerly quite impassable for carts, has been levelled and widened. A metalled road is now greatly needed to connect the town with the railway station in one direction and the Grand Trunk Road in the other. The project has received administrative sanction, and when it has been carried out, there is good probability that the trade of the town will largely revive. Its eponymous founder is said to have been a Rájá Hans-dhvaj, whose two brothers, Mor-dhvaj and Sankh-dhvaj, may also be locally commemorated by the names of two neighbouring villages, Moráun and Sankháun.† The Rájá's second son, Ran-bijay, had the hardihood to capture the horse that had been turned loose by the Pándavas, after their great sacrifice at Hastinapur; and they, taking this as a challenge, at once came down upon him and slew both him and his elder brother Sudhanya. On their death, their sister Champavati inherited the throne. She is said to have re-named the town after herself Champaka-puri, and, dying childless, to have bequeathed it to Brahmans, whose descendants held it for many generations.

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* General Cunningham *sub verbo* in Vol. XVII. of the Archæological Survey gives it a population of about 10,000, which is very much over the mark. The return by the last census was 4,197 only.

† Sankhaun is however generally spelt Sangaon. At Moraun, which is on the old road between Sarai Uday and Sarai Manda, is one of the large lakes which form a feature of the district: it has an area of a thousand bighas.

There is no mention of Rája Hans-dhvaj or his city in the original Mahábhárat, but in a Hindi version of the much later Sanskrit poem, known as the Jaiminiya Bhárata, the legend is given as follows:—

After leaving the Vindhya range, the horse came to Champaka-puri, where Hans-dhvaj was king. There it was captured by the advice of the queen Prabhávati, who hoped she would thus be blest by the sight of Krishna when he came to recover it. To ensure the immediate attendance of all his warriors, the king issued a proclamation through his Ministers, Sankh and Likhit, that any one who stayed away would be thrown into a caldron of boiling oil. Now he had two sons, Su-rath and Su-dhanya, and the younger of them, regardless of the king's command, stayed in the embraces of his wife, who afterwards bore him a posthumous son, called Bibik. For his disobedience he was thrown into the boiling oil, as had been threatened, but emerged from it unhurt, as a token that in lingering with his wife he had been simply an instrument in the hands of Providence to prevent the extinction of the royal line. For the unborn child alone survived the battle in which the king himself with his nine brothers and two sons all perished.

The above legend is probably nothing more than a poetical invention on the part of the author of the Jaiminiya Bhárata. In more modern times it has been accepted as a narrative of facts, but has been connected with several different localities. It is not unreasonable to conjecture that the sole foundation for its currency at Haswa is the similarity of sound between Haswa and Hans-dhvaj, and a tradition that the town was once, though at a much later period, really governed by a Rája with the cognate name of Hansráj.

This was at the end of the twelfth century A. D. After the defeat of Jay Chand of Kanauj and his brother Mánik near Karra (in the Allahabad district, near the Fatehpur border), Kutb-ud-din with his two sister's sons, Kásim and Alá-ud-din, is stated to have advanced against Haswa. Hansráj came out to meet them and joining in single combat with Alá-ud-din at a village called Chakheri there lost his life. Alá-ud-din also lost his head, but the headless trunk fought its way on to Haswa—a distance of twelve miles. His *dargáh*, on the top of the old fort in the centre of the town, is still held in much veneration, and is said to mark the spot where at last he fell and was buried. His brother Kásim's name is commemorated by the village of Kásimpur, which adjoins Haswa on the north.

At the present day the town of Haswa is almost entirley surrounded by a broad shallow sheet of water. This has been deepened at one end and brought into more regular shape as a tank, in the centre of which is an island measuring 165 feet square and faced on all four sides with flights of masonry steps. It is approached from the town by a bridge 150 feet long, consisting of fifteen arches, of which seven are open and eight closed. Its construction is ascribed to a Kázi Yakúb who, it is said, was afterwards put to death by the Emperor Akbar, and that the circumstances are related in the *Zahur-i-kutbi*. This is a book with which I have no acquaintance; but I find it recorded by Badáoni that Kázi Yakúb was suspended by the Emperor, his offence being that he had maintained it to be illegal for a Muhammadan to marry more than four wives, as Akbar had done. In a garden adjoining the tank are three specimens of the Adansonia, or *bilávati imli*, as it is popularly called. The seed from which they have been raised was sown 16 or 17 years ago by Muhammad Hasan, a retired revenue official and a resident of the town, where he is now represented by his son. The largest of the three has already a girth of 13 feet.

Hathgánw.—Outside the town is a fine but dilapidated masonry tank, constructed above a hundred years ago by a Baniya named Brindaban. The stone elephant is a mile further on the Husainganj road (see page 3). On the site of the old fort, a mound occupying the centre of the town and now popularly known as the Háthi-khána, or Jaychandi, is a ruinous mosque apparently constructed from the wreck of four small Hindu temples. There are twenty-four pillars in all, arranged in four aisles of six columns each, with a masonry wall at the back and sides. The temple-doorway, a handsome piece of sculpture, has been set up by itself as the entrance to the mosque enclosure. The date of the columns is not later than the tenth century. Eight are square in shape and far more massive than the others; four are square pilasters with a band running up the centre of each face; four are twelve-sided; four are eight-sided below, sixteen-sided in the middle, and round at the top; and the remaining four are made up of odds and ends. In all of them the main shaft is topt by two or three capitals, or other blocks of more or less incongruous character, in order to raise them to the required uniform height.

There is no tradition as to the time when they were re-arranged as at present. General Cunningham (Survey, XVII., 98) conjectures that it was

done by one of the Jaunpur kings, who ruled all this part of the Doáb and were noted for their religious intolerance. But the only basis for this supposition is a slab lying loose in a small modern mosque close by, which bears a rhyming Persian inscription in five lines, concluding with the date 854 Hijri, given in the Arabic words *arba wa khamsin wa samániyat.* This would correspond to 1450 A.D., at which time Mahmúd was King of Jaunpur. But I have ascertained that this slab has no connection with the Jaychandi, but was brought from a field at some little distance; and, from the word *kabar,* which occurs in an earlier line, it appears to have belonged to the tomb of some person, whose name is given as Yúsuf.

In order to preserve these interesting remains of antiquity from dispersion and destruction, I obtained from the Local Government a grant of Rs. 300. This money has been expended in enclosing the site with a low masonry wall, which, in front, runs in a line with the stone doorway; in putting up a patchwork pillar in the place of the one that had disappeared, using for the purpose some of the stones on the spot; and in reconstructing four compartments of the roof that had entirely fallen in. In a district like Fatehpur it is extremely difficult to get a small work of this sort properly executed. There are no resident artisans, and it is scarcely worth while to import men from a distance. I had thus to fall back upon the ordinary district establishment of Public Works overseers, and unfortunately the whole of their special training is such as to thoroughly disqualify them for understanding the forms of native architecture. With almost incredible perversity they invariably, if left to themselves, set every piece of sculpture upside down. The repairs have been roughly done, but in that respect they correspond with the older Muhammadan reconstruction; while the roof is a great protection from the weather, and the wall from damage by cattle. Other buildings of precisely similar character are the Assi-khamba at Mahában in the Mathurá district, the so-called Parmál's palace at Mahoba in Bundelkhand, and the mosque in the citadel of Bijapur in Southern India. All are very unsuitable for Muhammadan worship and probably were never intended to be so used, except once only, to signalize the triumph of Islam over idolatry.

Husainganj is eight miles from Fatehpur. Market, Monday and Thursday.

Jafarganj.—A decayed town. Market, Wednesday and Saturday. There is a large mosque built by Nawáb Bákir Ali Khán, or his brother Jafar, and

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at each end of the bazar is a gate. The local manufacture of cotton prints has been already described (page 6). The town is often called *Katra Bindaur*, a name which exactly describes what it really is, *viz.*, a market-place set down in the middle of the old agricultural parish of Bindaur. With the exception of a few scattered fields, said to be the most productive bits of ground, specially selected by the Nawab Zain-ul-abdin for bestowal on his son, all the rest of the land right up to both the gates of the bazar still retains its original name. The ruins of the Nawab's Fort are a mile or so away nearer the bank of the Jamuna.

Jamráwan.—A very extensive village. Part of the original taluqa was confiscated, but it still consists of eighteen villages and sixty-four hamlets.

Khága.—A village which since 1852 has been the head of a tahsil. The population consists chiefly of Brahmans and Singraurs. Market, Tuesday and Saturday. The Dasahara in October is the principal local festival. By the side of the high road at the entrance to the bazar is a fine masonry tank, 270 feet square, with a temple, dole-house, walled garden, and well, all constructed some sixteen years ago, at a cost of about Rs. 40,000, by Gopál Das and Mánik Chand, Agarwála Baniyas of Mirzapur. The place is exceedingly well off as regards communications; for, besides the railway and the Grand Trunk Road, it is connected by good unmetalled roads with the towns of Dháta and Hathgánw, and with ferries both on the Ganges and the Jamuna.

Khairai is five miles from Khága on the road to Dháta. Adjoining the village is a circular mound, the site of a temple, of which only the foundations remain *in situ*, with traces of a broad flight of steps leading up from the plain below. Several huge broken blocks of sandstone are lying about, possibly the fragments of a colossal lingam; and, in the village, let into the wall of a small modern shrine, and, in other places, are some mutilated figures and architectural details. In an extensive mound a little to the east, called the Garhi, I dug up three spirelets of a *sikhara*, 3½ feet high, covered with the ornamentation characteristic of the tenth century, A.D. These I removed to Fatehpur, where they may now be seen in the garden attached to the Town Hall. From the time of Alá-ud-din the village has been almost exclusively inhabited by Muhammadans.

Khajuha.—The sarái covers more than ten acres of ground, and has as many as 130 sets of vaulted rooms, three of which have been thrown into one and are used for the Tahsíli school. There are two handsome double-storied

gates surmounted by minarets; the walls are embattled; in the centre of the square is a domed mosque; and outside the east gate was a double line of shops forming a street up to the main gate of the Garden. This has an area of about eighteen acres; is enclosed by a wall with corner towers, and contains three reservoirs of cut stone with provision for fountains. A broad terrace runs the whole length of one side and on it stand two elegant pavilions. One of these, formerly occupied by an indigo-planter, has been converted into a road inspection-house and is annually repaired; the other, which is much the more ornamental of the two, had been entirely neglected, but in 1886 was thoroughly restored and furnished with handsome carved doors of Indian pattern. Underneath this terrace, outside the garden-wall, is a very large tank, more than 800 feet square, but so much earth has been washed into the basin through the breaches in its masonry enclosure that it is now a tank in little more than the name and is for the most part under cultivation: its boundary wall on the north side seems never to have been built. The town has grown up round the sarái and contains a very large number of modern temples. Two of them are large and picturesque groups of building with fine tanks attached to them. Both were built about fifty years ago; the one on the Kora road by Jamuni, the widow of a rich Baniya; the other to the north of the town by Tula Rám of the same caste. The former has a high spire, the latter a dome with a double-storied arcade facing the tank, elaborately painted in very good taste. Photographs of these two temples, of the two pavilions in the garden, and of one of the gates of the sarái have now been taken, and the negatives deposited in the Roorkee College.

Khakhreru.—Market, Wednesday and Saturday, but not much business is done, even in cotton, though that is the chief commodity. What is called the Garhi, or fort, is a small mound by the side of the Khága road, where a temple once stood. This was destroyed by the Muhammadans, who used the materials to construct a grave-yard mosque on the same site. This latter erection had apparently fallen into ruin in 1852, and the bricks were then used, for a third time, in the construction of the tahsíli. All the carved stones were left on the spot. These consist chiefly of architraves and door-jambs handsomely carved in the style of the tenth century. A fair is held here at the end of Bhádon. I had intended to remove the sculptures and place them in the garden of the Fatehpur Town Hall, but abandoned the idea on finding there was a strong superstitious feeling against it. It seems that a former Tahsíldár,

Farhat Ali by name, utilized some of them in repairing his official quarters, and was soon afterwards stricken with leprosy, from which he never recovered, though he lost no time in putting most of them back again. A few were overlooked; but his successor on hearing the story was so alarmed lest a similar fate should befall himself than he had them all carefully collected and replaced on the old spot, where they still are and no one will venture to disturb them.

Kishanpur was founded by Kishan Sinh, one of the Singraurs of Ekdala, all of whom, since the time of Akbar, have enjoyed the title of Ráwat. His brother, Rám Sinh, founded the neighbouring village of Rámpur. Market, Wednesday and Saturday. The grain trade is carried on by Agarwála Baniyas. The Chhipis, or cotton-printers, now number only about twenty families and do a very small business of about Rs. 50 a year for each house. In earlier times they were more prosperous, as is evidenced by the grave-yards and mosques of their ancestors. Some of them have taken service with firms in Bombay.

Page 127, *line* 1.—The Rind is crossed by a low but massive bridge of twelve arches, built by a Baniya named Fateh Chand about one hundred years ago. The older Mughal bridge is still in existence, immediately under the Fort, about half a mile to the west, but is earthed up to above the crown of the arches and has cultivated fields on both sides of it, the river having completely deserted its former course. It is very similar in design to the new bridge, but is much narrower.

Kora.—Nearly all the workers in copper have now migrated to Cawnpur or other towns. The fine tank, about 340 feet square, was built by Zain-ul-ábdín, the Local Governor, under the orders of the Vazir Mír Almás Ali Khán. The *báradari* is on the opposite side of the road at the further end of the garden; it is a large massive and handsome building, 100 feet long and 50 feet high, but there are some terrible cracks in the walls. The garden has an imposing entrance gate in two stories, 43 feet high and 70 feet broad. There is another smaller pavilion on the margin of the tank. These grounds and buildings, tank, garden, and *báradaris* were all given to a Káyath, Manna Lal, *alias* Rám Prasád, who, on becoming a Muhammadan, took the name of Haidar Bakhsh, and had the title of Nasír-ul-Mulk conferred upon him by Nawáb Asaf-ud-daula. As he died childless, the property passed to his brother Munna Lál, who had remained a Hindú. It is now owned by the latter's great-grand-

son, Ikbál Bahádur, whose father, Ráo Lál Bahádur, distinguished himself by his loyalty in the mutiny and built the temple of Sita Rám on the side of the tank. The title of Ráo was conferred by the English Government; but Lál Bahádur's father, Roshan Lál, and also his grandfather, Durga Prasád, had both been commonly styled Ráe. The present proprietor has been ruined by litigation, and is now in very embarrassed circumstances. Attached to his private dwelling-house are the mosque and *imámbára* of the original donee, which he keeps in repair for public use, though they strike a visitor as rather curious appendages to a Hindú establishment. The Fort was entirely rebuilt by Bijli Khán after becoming a Muhammadan. It was occupied as a tahsíli till shortly before the mutiny, when it was dismantled and the materials utilized in the construction of the present offices on a more convenient site. Nothing now remains of the fort but the mosque, and this, too, would seem to be of later date than the reign of Akbar, which is the time when Bijli Khan is said to have lived.[1] The site is a high cliff commanding a fine view of the Rind ravines. The present tahsíli is at Sarái Badle, now a separate village, but once a quarter of the old town. It has a tank with several temples and other substantial buildings, but no remains of the sarái from which it takes its name.

The tradition mentioned on page 128 of the Gazetteer as to the derivation of the name of the Kora fort implies that the original form of the name was not Kora, but something more like Karra, meaning 'hard:' and, in fact, Rashíd-ud-dín, quoting Al Birúni, gives the name as Karwa. Probably it was subsequently modified to Kora, in order to prevent confusion with the town of Karra on the Ganges.

Kotila is always pronounced Kutila and should be so written.

Kutiya.—It was conjectured by General Cunningham (Survey XI., 56) that this might possibly be the Buddhist site mentioned by Hwen Thsang under the name of Oyuto. The present village was moved about one hundred years ago from a high cliff a little to the east, which is still called Bara-gánw, and here under a *nim* tree are collected a few fragments of figure sculpture. One piece was subsequently converted to Muhammadan uses, for it is engraved at the back with the endings of four lines of a Persian inscription in bold raised characters. To the west of the village is another high bare cliff, which is

[1] The Argal pedigree puts him much earlier. He is there mentioned as the younger brother of No. 52, while No. 60 is represented as contemporary with Humayun.

called Kot, and, as the name would denote, may very possibly have been a fort. Here large bricks are found and occasionally coins also: one, a silver coin, now in my possession, bears the following inscriptions: *obverse*, Sri Rághava Pratápa Pavana putra Bala vardhaka; *reverse*, Yah Sika par chháp mahá Jaya Sinha. This coin is described and figured in Marsden's Numismata Orientalia and also in the appendix to Prinsep's Indian Antiquities. In the latter work it is said to be a coin issued by an obscure zamíndár of Jaynagar, a village near Bajragarh in Gwalior.

Lalauli—Opposite the Chilla Tára Ghát across the Jamuna. Here is a substantial masonry sarái, with vaulted cells arranged in the form of a quadrangle and a lofty gateway, built by the Nawáb of Bánda early in the present century.

Malwa—Gives its name to a station on the East Indian Railway, which is really situated in the village of Ukhra a mile and half to the south. The Thákurs are of the Dikhit clan. By the side of the road to the Railway Station, a fine masonry tank is now being built by a widow of a Baniya named Sati Dín. The principal part of the actual village of Ukhra is called Kunvarpur, and was founded by Gang Dev, No. 46 in the pedigree of the Argal Rájas. It has a large masonry tank by the side of the road leading to the railway station, built about one hundred and fifty years ago by some Sukl Brahmans. This is now much dilapidated, as are also the large brick houses where they lived. A fakír, by name Shaikh Kallu, about the year 1850, constructed a somewhat remarkable group of Muhammadan buildings, a mosque, an imámbára, a range of rest-houses, and a Karbala. The last-named is a massive square structure, with two round minarets, and consists of a vaulted corridor enclosing a domed centre. At a corner of the village lane may be seen a red sand-stone pillar of the old Hindu pattern, said to have been brought from the site of the Karbala, and doubtless dating from the time of the Gautam founder.

A short distance from Kunvarpur, near the tenth milestone, in a mango grove by theroad side, is a small masonry tomb with a black marble tablet, bearing the following insciption:—

[Sacred to the memory of Thomas Sidney Powell, Colonel, 53rd Regiment, who fell gloriously in the moment of Victory, commanding Her Majesty's Forces at the action of Khujooa near Fatehpore, 1st November, 1857. Erected by the officers of the regiment.]

Behind the tomb, within the same small enclosure, are two grave-mounds, and on a tree at the corner, nailed to the trunk and partly overgrown by

the bark, which has helped to secure it, is an inverted tin plate, on which these words have been scratched—"To the memory of Private Thomas Richards, Her Majesty's 5th Fusiliers, died 12th July, 1858." On the other side of the road, immediately opposite, is a masonry tank measuring 213 feet by 218, built by a Baniya named Maiku, about 70 years ago. It is now in need of repairs, which could be carried out at no great cost.

Mauhár.—The Gautam Thákurs here are proclaimed for infanticide. The railway station is in the village of Harsinghpur.

Muhammadpur Gaunti.—This is a large village with as many as sixteen hamlets. Market days, Tuesday and Friday. The name is probably a contraction for Gautama-vati. At Apboi, the next village, is a mound called Chauki, from 10 to 12 feet high, covered with broken bricks; a few small fragments of stone sculpture also may be seen collected under a *nim* tree. This was 'a stage,' on the old road from Kanauj to Prayág, and is so mentioned by Al Birúni, under the name of Abhapuri or Aphapuri, as being 12 parasangs distant from Prayág,

Naraini, on the Bahua and Dháta road, was founded by Náráyan, a Bais Thákur, one, it is said, of the seven brothers who had first settled in the larger neighbouring village, to which they gave the name of Sáton. About three quarters of the village now form a part of the Kásimpur estate. Market, Sunday and Wednesday.

Naubasta, with a ferry across the Ganges into the Ráe Bareli district, is a hamlet of Baigánw. There are several small temples on the river-bank, at the head of the Khága road, all dating apparently from the end of last century. The site of the old village, higher up the stream, is now almost entirely deserted, the old Bais and Chandel zamíndárs having been sold up, and the cultivators and boatmen being now dispersed through as many as 17 hamlets. It is marked by a series of brick-strewn mounds, on which are collected several groups of stone sculpture, including a miniature temple cut out of a single block, all of early pre-Muhammadan character. There is also a stone elephant about 4½ feet long, but half-buried in the ground, and so much mutilated as to retain but little of its original shape. The miniature shrine and fourteen other characteristic pieces have been removed to Fatehpur and deposited in the Town-Hall Garden.

Rámpur Thariaon.—In a grove near the village is the ruined hermitage of a Gosain, by name Phálgun Gir, who lived last century. There are two large brick houses, one the ancestral residence of the Bisen zamíndárs, whose present representative, Mádho Singh, unwisely, like King Lear, and with similar results, has divested himself of his whole estate during his lifetime. It is now divided between his three sons, Ram Narayan, Shiu Ratan, and Bisheshar Sinh, upon whom the father is a pensioner. The other house has been lately built by the widow of Kanhay Sinh, a Chauhán by caste, but a banker by profession, whose father, Shiu Ram, was the founder of the family wealth. At the head of a series of ponds, where it forms a picturesque feature, is a temple tower in the old style, built four generations ago by Alam Sinh, a member of the Bisen family. Their ancestor, Madári Sinh, inherited the village from his mother, who was the last of the old Bais stock, who were the original proprietors. A fair is held in Asárh in honour of Sitala Devi. The shrine though of considerable repute was only of mud, but is now being rebuilt in brick. It contains a small head of Buddha with crisp curling hair and long pendent ear-rings. An artificial lake on the border of the parish, towards Moraun, is called Ságar. There is a railway station a mile distant, at Barhámpur, which may be the place quoted by Al Birúni, under the name of Brahmashk, as a stage on the old road from Kanauj to Prayág, half way between Kora and Aphoi, *viz.*, 8 parasangs from each.

Ren.—Has an area of more than 3,000 bighas. The hamlet of Kirti-khera, being advantageously situated on the high road to Bindki, is now a larger and more thriving place than the original village, which is a mile and half away on the bank of the Jamuna. Its houses are huddled together under a steep cliff, about 100 feet high, but much cut up by ravines, where once stood the old fort. The river, which runs immediately under it, has here taken a deep bend to the east, and in so doing is said to have submerged a large portion of the town. This would seem to be a fact, for, on the other side, in what is now the Bánda district, there are many traces of former habitation, and one of the main gates of the town is also said to have stood there. If so, the course of the river at that time must have been very far to the west. The village is one mass of débris, and for the greater part of the way to Kirti-khera the fields are strewn with bricks and dotted with mounds, where many pieces of stone sculpture have been collected. A few are cross-legged Jain figures, but the majority represent Brahmanical divinities, Ganes, Brahma, Krishna, Narayan (as at Bahua), &c.,

and there are also many fragments of architectural decoration. They are of different dates, but some are executed with considerable spirit, and are possibly older than any other remains in the district. I selected twelve characteristic specimens and brought them into Fatehpur, where they may now be seen in the Garden of the Town Hall. A rival Rája is said to have had his fort at Benun—a village about five miles to the east. At Kirti-khera are some carved stone panels from the *sikhara* of a temple at Ren of the tenth century. In the village of Thawai, on the opposite side of the high road, is a large stone lingam, under a modern domed temple, which stands on a high mound approached by flights of masonry steps. Under a tree on the plain below is a smaller lingam inserted in a carved stone panel, which also was probably brought from the old Ren temple.

Sarauli.—By the side of the road from Bijaypur to Kishanpur are two enormous trees, called by the people *Gujaráti Imli*, though they more closely resemble the *semal*. One measures 38½ feet in girth, the other 44. In both the trunk is a solid square mass up to the height of 12 or 14 feet, and then spreads out in huge branches. When I saw them, March 1st, they were quite bare, but I was told they would flower in about three weeks. There is a similar tree, with a girth of 41 feet, at Bibipur, near the civil station. I saw it May 8th, and it was then beginning to put forth new leaves and flowers. It is a species of Adansonia, which, like the Bombax, or *semal*, is included in the order of Malvaceæ. There are three younger trees of the same kind at Haswa.

Sarkandi.—A very extensive and scattered parish, the Bráhman and Thakur residents living for the most part not in the village centre but in small hamlets and single cottages out in the fields.

Shiurajpur.—The Brahman cicerones, called Gangaputras, constitute the bulk of the population. Reaching for nearly half a mile along the bank of the river is a succession of temples and ghâts; none of special architectural importance or more than two hundred years old, and all in a more or less ruinous condition. The last, and by far the largest of the series, has a picturesque group of tower and spires, but the details are all in a most debased and mongrel semi-European style. It was begun by Lála Jánaki Prasád, and is being completed by his son, Rádha Kishan, at a cost of about a lakh of rupees. Adjoining it is a large old three-storied house of effective design, but much out of

repair and disfigured by incongruous excrescences. The temples are all of brick and plaster, with one exception, which is of carved red sandstone of superior execution. Immediately above this is an arcaded hall, now dedicated to Jagannath, which is said to have been built by the famous Gosain Himmat Bahádur, about the year 1800.

ACCORDING to a very widely accepted tradition, the Gautam Thákurs once owned the whole of the present Fatehpur district, together with much adjoining territory on both sides of the Ganges. They claim descent from the Vedic Saint Gotama, who is also the reputed ancestor of the Sakya tribe, of whom sprung the great Buddha; whence, in many countries where his religion flourishes, he is popularly known by his patronymic Gautama. The Gautam Rája has for many years had his principal seat at Argal, a small secluded village in the Kora pargana, buried in the ravines of the river Rind. Possibly the Fort was so named as forming a natural 'bar,' or barrier (which is the meaning of the Sanskrit *argala*) against the approach of an invader. Similarly, Rind or Arind, the name of the river, is a contraction for Arindama, 'the subduer of enemies,' which would seem to refer not so much to the depth of the stream as to the inaccessibility of its broken banks. The power of the family and the extent of its territory may have been greatly exaggerated, and certainly no external evidence of the truth of the local tradition has yet been supplied either by coins or copper-plate inscriptions, as for the Gupta and Gaharwar dynasties, nor in temples of well-ascertained Gautam foundation, such as attest the wealth and magnificence of the Chandels. Neither do the Muhammadan chronographers make much mention of the long struggle against the Imperial forces, to which the Argal Rája attributes the total disappearauce of all his family records. So far also as I am aware, there are no extensive ruins at Argal, such as might be expected at a place which for many centuries was the capital of an independent principality—if, indeed, the chief seat of the family, in the time of its prosperity, ever was the village of Argal. For it is to be noted that the fort at Kora, which still presents an imposing appearance, and all that end of the town of Kora which adjoins the fort, are also called Argal. It is not impossible that this may have been the Rája's original home, and that the same name was subsequently

given to the more remote village. This would account for the insignificance of the remains at the latter place. To such extreme indigence is the Rája now reduced that his eldest son, and consequently the heir to one of the oldest titles in India, was lately a constable in the Hamírpur police on a salary of Rs. 10 a month. He has now resigned, as there was not much prospect of promotion, on account of his imperfect education. The second son has been given a small scholarship for his support and is a pupil in the Government school in the town of Fatehpur, but though fifteen years of age, he is only in the ninth class; and thus there is little prospect of any revival of the family fortunes in this generation. With hereditary *insouciance* the Rája during the last revenue settlement, which was in progress for seven years, from 1871 to 1877, allowed the poor remnant of his estate to be permanently burdened with an annual charge on account of some land which had long since passed out of his possession and is now owned by a rich money-lender. Soon after I came into the district he complained to me of the hardship to which he was subjected, and I represented the matter for him in the proper official quarter, but could obtain no redress.

As a set-off to the want of material corroboration for the high pretensions of the Argal pedigree, it must be observed that the grants and migrations to which reference is therein made are all accepted as true by cognate tribes in different parts of the province, who have obviously no interest in maintaining a fictitious legend of Gautam pre-eminence and their own comparative inferiority. It may also be noted that according to a local saying, mentioned by General Cunningham in Vol. XI. of the Archæological Survey, there was once a brick temple at every kos along the bank of the Rind. The word 'bank' must of course be interpreted in its very widest sense as including the whole of the valley and its neighbourhood; and the 'kos' as meaning not that the temples were at regular intervals of that distance, but that they were very numerous and close together. The two temples of Bahua and Tinduli might thus be included in the series, together with those that the General describes in the adjoining pargana of Sárh Salímpur; and all may with great plausibility be ascribed to the Gautam Rájas, who have always been specially connected with the Rind river. Unfortunately there are no inscriptions to confirm this conjecture, but some may yet be discovered. Accordingly I think it desirable that the whole of the Rája's pedigree, as accepted by himself, should be put on record. The MS. in his possession from which I

translate was written out about sixty years ago by one of the kanúngos of the Cawnpur district, which up to 1826 included the present Fatehpur district as a sub-division. It was evidently the work of a very careless or illiterate scribe, and is in several places quite unintelligible both to myself and to members of the family. In the mythological portion some well-known names are so grossly misspelt that they would defy recognition but for the context; thus Sántá, daughter of Somapád, appears as Santá, daughter of Lomaya; *p* and *y*, which in Nágari are much alike, having been confused by the copyist. The MS. would seem to have been consulted by Sir H. Elliot before writing his article on the Gautams in the Supplemental Glossary, and he has extracted from it all the facts of most conspicuous interest. But the complete genealogy, though for many generations it is only a bare string of names, may possibly hereafter be of service in helping to fix a date or determine a person mentioned in some other record:

Pedigree of the Gautam Rájputs and of Rája Ganpat Sinh of Argal, written out by Rám Bakhsh, Kanúngo of Sárh Salémpur, according to the order of the Collector of Cawnpur (circ. 1826 A. D.):—

1. Brahma.
2. Angiras.
3. Medhátithi.
4. Gautama.

"He celebrated a sacrifice at the hermitage of the Rishi Gokarna, from which sprung the four Kshatriya clans, the Chauhán, Parihar, Pamár, and Sulankhi."[1]

5. Satánand.
6. Saradván.
7. Satáník.
8. Vibhándak.

"This was the time of Drona, Kripa, and Asvattháma."

9. Sringi Rishi (Rishya-sringa), "who married Sántá, daughter of Somapád."[2]

10. Ingi Rishi: "married Somantiti, daughter of Ajaypál, the Gahrwár Rája of Kanauj. Her dowry included all the land between Prayág and

[1] Notes copied from the MS. are marked with inverted commas to distinguish them from additions of my own.

[2] Singirámpur, a favourite bathing-place on the Ganges in the Farukhabad district, is said to derive its name from this Rishi, who has a temple there. The village is still largely inhabited by Thákurs of the Gahrwár clan; but they have no tradition of any intermarriage with the Gautams.

Hardwár, and from this date the family, who formerly were Brahmans, began to call themselves Kshatriyas." Most other authorities give the limits of the dower as from Kanauj to Kora, which is rather more intelligible.

11. Rája Randh Dev.

12. Rája Ang Dev "built the fort of Argal on the site formerly called Mahákáya."

In proof of the ancient sanctity of the spot the following couplet is quoted, which includes Mahákáya as one of nine famous places of pilgrimage:—

Renukah, Súkara, Kási, Káli, Kála, Bateswarau,
Kálanjara, Mahákáya, Ukhala, nava muktidáh.

The same verse is quoted, in a more corrupt form, by General Cunningham in Vol. XVII. of the Archæological Survey, and for Mahákáya, which, it may be noted, is one of the less common names of Mahádev, he gives Mahákála. This he explains by Ujam, which is probably a misprint for Ujain. Ukhalá, he was told, meant simply 'any sacred place' like *tirtha;* but the fact seems questionable. I am more inclined to take it as the proper name of a particular locality, possibly the village on the Jamuna (more commonly spelt Okhla) which has latterly become famous as the head of the new Agra canal. Here was a tomb (now pulled down) which bore an inscription dated in the reign of the Emperor Iltitmish (1210-1235 A. D.) which evidences the antiquity of the site. As to the other places: Renuka is on the Narmada near Jabalpur; Sukara is Soron in the Eta district; Kási is of course Benares; Káli is perhaps Calcutta; Kála may be Karra on the Fatehpur border; Batesar is in Agra, though it does not appear why the name is given in the dual number; and Kalanjara is the famous fort in Bundelkhand.

13. Rája Balbhadra Dev.

14. Rája Sumán Dev.

15. Rája Srimán Dev.

16. Rája Dhvajamán Dev.

17. Rája Shivmán Dev.

18. Rája Bansdhar Dev.

19. Rája Brat-dhar Dev.

20. Rája Agnindra Dev.

21. Rája Devant Dev.

22. Rája Susalya Dev "built forts at Silávan and Saun," villages in the Fatehpur district.

23. Rája Mahindra Dev.

24. Rája Jagat Dev.

25. Rája Bhúmipál Dev.

26. Rája Gandharv Dev.

27. Rája Indrajit Dev.

28. Rája Brahm Dev.

29. Rája Chhatradhar Dev.

30. Rája Rám-dev Sábi.

31. Rája Nirmán Dev.

32. Rája Prithuráj Dev.

33. Rája Tilakdhar Dev.

34. Rája Dhirmán Dev.

35. Rája Satrajit Dev.

36. Rája Bhúpál Dev.

37. Rája Parichhat Dev.

38. Rája Mahipál Dev.[1]

39. Rája Vishnudhar Dev "built a fort and palace at Naraicha" near Argal.

40. Rája Khasumán Dev.

41. Rája Surájmán Dev.

42. Rája Mukutmani Dev.

43. Rája Chandramani Dev. The Gautams of the Mirzapur district, who are very numerous there, say that they migrated from Argal in the time of Rája Chandra Sen. This name does not occur in the pedigree, but Chandramani is a near approach to it.

[1]This *might* be the Rája whose name is recorded on the stone pillar now in the garden of the Fatehpur Town Hall, with date equivalent to the year 917 A. D.

44. Rája Karan Dev.

45. Rája Salya Dev "fortified Silauli."

46. Rája Gang Dev "founded Kunvarpur."

47. Rája Dhírpunír Dev "fought many times with Pirthiráj and the Muhammadans. His Ráni went to bathe at Prayág: was assaulted by the Subadár of Azimabad; Bhau and Bibhau of Munji-pattan, who also had gone there to bathe, came to her rescue and beat off her assailants. In return for this help, Bhupál Sinh, Gautam, of Bhaupur, gave his sister in marriage to Bhau with a dowry of 1,400 villages on the other side of the Ganges. Their son[1] was Tilok Chand, the Ráo of Dauriya Khera. Bhúpál Sinh, Gautam, was recognised as Ráo of Gobha, and pargana Jár was his jágir." The Ráni's champions were of the Bais clan, and the villages given in dowry constitute the tract of country known as Baiswára, which includes the greater part of the two Oudh districts of Unao and Ráe Bareli. Sir C. Elliott, in his Chronicles of Unao, gives a much more detailed version of the above famous incident, and suggests with some probability that the scene of the attempted rape was not at Allahabad, but at Baksar, another famous bathing-place, much closer both to Bhaupur and to Dauriya Khera. Munji-pattan is in the Dekhan. The Gautams of Bhaupur are distinguished by the title of Ráwat, and those of Gobha (the next village to Argal) are still styled Ráos. Bhaupur (for Bhava-pur, Bhava being a name of Siva) is on the right bank of the Ganges, immediately below Sivarájpur.

48. *Rája Ratn Sen Dev* "married the sister of Jay Chand, the Gahrwár Rája of Kanauj. Had many fights with the Muhammadans." This popular identification of the Ráthors with the Gahrwárs is noticeable. It is very uncertain to what clan the earlier Rájas of Kanauj really belonged. The most famous of them was Bhoja I., who reigned from 860 to 890 A. D., and was succeeded by Mahendra Pál, 921; Bhoja Deva II. 925 to 950; and Vináyak Pál 950 to 975, all in direct descent of father and son. A period of disturbance then seems to have followed, and eventually Kanauj was conquered about 1025 A. D. by Karna, son of Gangáya, the Rája of Chedi, near Jabalpur. He, however, was not long after expelled by Chandra Deva, who founded the well-known Rathor dynasty, which terminated with Jay Chand, the rival of Prithi

[1] 'Son' may be used indefinitely; Sir C. Elliott represents him as *seventh* in descent and puts him about the year 1400 A. D.

Ráj. The sequence of events thus stated has been worked out with much ingenuity by Dr. Hœrnle, who further conjectures that Chandra Deva's father, Mahichandra (son of Jasovigraha), is the same as Mahipála of the Pála dynasty of Benares, whose father's name is given as Vigrahapála. He was a Buddhist as his eldest son and his descendants continued to be till their kingdom (Bihár) was subdued by the Muhammadans. The younger son, Chandra Deva, becoming a Brahmanist, established his capital at Kanauj, where he was succeeded by Madan Pál, Gobind Chandra, Bijay Chandra, and finally Jay Chand.

49. Rája Kaling Dev "built the Kora fort." This was to a great extent rebuilt three generations later by Bijli Khán after becoming a Muhammadan. Nothing now remains of it but the mosque, and this too would seem to be of somewhat later date. The site is a high cliff commanding a very extensive view of the Rind ravines. The buildings were dismantled shortly before the mutiny and the materials utilized in the construction of the new tahsíli.

50. Rája Súlráj Dev "gave a *jágir* of 62 villages about Sivarájpur to Parmál of Mahoba" after the defeat of the Chandels by Prithiráj. But this seems irreconcilable with the previous statement that No. 47 was a contemporary of Prithiráj's. This Shivrájpur is a different place from that mentioned above and is in the Cawnpur district.

51. Rája Mulráj Dev "had two sons, of whom—

52. Rája Dev Pál Dev was the elder: the younger, Bijay Sinh, became a Muhammadan and took the name of Bijli Khán. The Rája gave 12 villages to the Banpur Gautams, built a fort and tank at Rahnsi, fought against the Emperor." Another brother, whose name is variously given as Bair or Barıar or Bihál Sinh, also became a Muhammadan and took the name of Bahádur Khan, and built a fort at Garhi Jár, which is still owned by his descendants.

53. Rája Mán Dev "created the Rána of Chilli, with a *jágir* of sixty villages in the neighbourhood of Majháwan" in pargana Sárh Salímpur.

54. Rája Bhauráj Dev "gave Har Sinh Dev the title of Ráwat, with Bhaupur and other 14 villages. Gave Beduki to Kedár, a Kapariya; Majhilgawn to Nilmani, Kurmi, and Chándpur to Chánd, a Bhát." Beduki must mean the town of Bindki, which is now commonly said to derive its name from Bandagi Shah, a Muhammadan fakir, whom Kírat Sinh, one of the Gautam

Rájas, had taken under his protection. The Kaparyiyas are a wandering tribe who go round from house to house after a birth, singing congratulatory songs and receiving small presents in return. Kedár, to whom the grant was made, is said to have contrived the escape of one of the Rája's sons, who had been kept as a hostage by the Muhammadans.

55. Rája Sahadev Ráj.

56. Rája Lachhman Dev.

57. Rája Bír Sinh Dev "married a daughter of the Gaharwár of Bijaipur. Fought 22 battles against the Emperor. Gave the Chaudhráhat of pargana Kora to Jaganbansi Brahmans; 28 villages and the command of his army to the Athaiya Gautams; 12½ villages, including Rámpur, to Lála Tandsi Lál, Kámdár; and made a Rájkumar of Kharauli with a grant of four villages." The Athaiya Gautams (who evidently derive their name from the 28 (*atháis*) villages that were granted them) are said to have been Jinwárs by descent, and to have ingratiated themselves with the Rája by teaching him the game of chess.

58. Rája Madan Dev.

59. Rája Mán Dev.

60. Rája Haribaran Dev "fought against the Emperor Humayun at Kálpi and Hamírpur and was defeated." This appears to be the turning-point in the fortunes of the family, who had espoused the cause of Sher Shah and were thus marked out for vengeance by Humayun on his return to India. In the Gazetteer the Rája's name is incorrectly given as Harcharan.

61. Rája Sangrám Dev.

62. Rája Bhairon Sáhi "defeated by the Emperor, with total ruin of the family."

63. Rája Hamír Dev "defeated by Sháhjahán."

64. Rája Bhagavant Dev "married a daughter of the Sombans Rája of Pratápgarh. The family fort destroyed by Sháhjahán."

65. Rája Indrajit Dev.

66. Rája Dúgur Sah Dev, 1607 A. D.

67. Rája Haribal Dev, 1643 A. D., "defeated by the Subadar."

68. Rája Himmat Bahádur Dev, 1646 A. D.

69. Rája Achal Sinh Dev, 1687 A.D., "defeated in 1727 by Saádat Khán. Utter destruction of all the family property."

70. Rája Sadan Sinh Dev, 1729 A.D.

71. Rája Amán Sinh, 1755 A.D.

72. Rája Ganpat Sinh, 1817 A.D.

73. Rája Lál Shio Rám Singh, born 1837 A.D.

74. Kunvar Ratn Sinh.

THE Fatehpur district is by no means a popular one—in fact it is generally regarded as a sort of penal settlement—but I attribute its bad reputation almost entirely to the perverisity of the departmental arrangements made about the year 1852, when the present tahsílis were built. They are the most miserable ramshackle hovels I have ever seen dignified with the title of Government offices, and, to make matters worse, they are located either in an utter solitude, as Kalyánpur, or in very small and insignificant villages, like Gházipur and Khakhreru, where the ordinary necessaries of native life are with difficulty procurable. No good tahsíldar will voluntarily stay in such a hole. Directly he is posted to the district, instead of devoting himself to his work, he expends all his energies in scheming for a transfer. The constant changes are a most serious embarassment to local administration, and it is also extremely unpleasant to be at the head of a staff every member of which is known to be dissatisfied and struggling to get away. The result is that a Collector loathes the district almost as much as the tahsíldárs.

All this might be remedied by a slight immediate outlay, with a result of permanently diminished expenditure in the future. The area of the district is almost the same as that of Bulandshahr, but the population is less and so is the revenue. It is therefore difficult to understand why Fatehpur should require six tahsíldárs, while Bulandshahr does very well with four. If Khakhreru were amalgamated with Khága, and Gházipur with Fatehpur, the sale of the abandoned premises and the reduction in establishment would soon cover the expense involved in the construction of larger and improved offices at Khága and Fatehpur.

That the tahsíldár should be isolated in a mere hamlet like Kalyánpur is a most deplorable waste of power. The presence of a resident Magistrate is urgently required at Bindki, the most important market in the district, which used to be the head-quarters of what is now the Kalyánpur tahsil, till the unfortunate year 1852. The change (it may be presumed) was then made on account of Kalyánpur being on the Grand Trunk Road. That is now a matter of much less importance since the construction of the Railway; and Bindki—whatever it may have been thirty years ago—is now admirably supplied with communications, being at the junction of as many as five metalled roads. In short, there is *every* reason why Bindki should be the head of the tahsíl; the only argument in favour of Kalyánpur is that the office is actually there at present; but the accommodation it provides is quite inadequate and—owing to original bad construction—the annual cost of repairs is abnormally heavy.

With four good tahsíls at Fatehpur, Bindki, Kora, and Khága, the administration of the district would be far more efficient and at the same time would be more economical.

With the solitary exception of Bindki, which is quite a recent creation, all the towns in the district are in a lamentable state of ruin and decay, in consequence of the diversion of the old trade routes. The Grand Trunk Road—a comparatively new thoroughfare—is as yet singularly bare and uninteresting; and the Civil Station, though laid out on a lavish scale as if for a cantonment the size of Cawnpur, and abounding in avenues, does not boast a single really good private house nor any public gardens[1]. Thus it comes about that the Heads of Departments, when they visit the district on inspection duty, see nothing on the march but an interminable length of dreary dusty road; wherever they halt, they are confronted by tumbledown Government offices and poverty-stricken bazárs; and even at local head-quarters they find that many of the amenities of social life are wanting. No wonder, therefore, that the impression of Fatehpur which most people take away with them is eminently unfavourable.

But the picture thus drawn is really to a great extent untrue, while such defects as do exist could be readily removed. The soil is unprotected by

[1] I have greatly improved its appearance by converting a dozen or more unsightly hollows and excavations into shapely tanks with turfed banks. In the rains they prevent the roads from being flooded as they used to be, and as most of them retain water for the greater part of the year, they are much frequented for bathing and for watering cattle.

canals, but is generally fertile; the scenery away from the main thoroughfare is agreeable; the minor roads are numerous and good; and the situation, between the two large trade centres of Cawnpur and Allahabad, is highly convenient, and the climate is not unhealthy. There are no very rich merchants or large landed proprietors; but traders of the middle class are not unprosperous, as is evidenced by the number of tanks and temples which they are able to build and endow; while the peasantry are certainly more independent than in districts where the influence of the landlords is stronger. The use of spirituous liquor prevails to a deplorable extent among all classes of the community; but the only liquor they drink is distilled from the flowers of the *mahua* and is comparatively innocuous, while the cultivation of the tree that yields it gives the district its special charm, by covering the whole face of the country with shady and picturesque groves. If universal sobriety prevailed, the *mahua* would lose a great part of its value and would almost cease to be planted, to the terrible deterioration of the landscape.

In short, the primary and only substantial ground for the bad name which the district has acquired lies in its extreme dulness and the personal discomfort of its officials. If the latter objection were removed, there would at once cease to be any difficulty in securing that permanence of staff and continuity of action which are essential for the full development of local capabilities.

FATEHPUR:
The 24th December, 1886. } F. S. GROWSE.

APPENDIX.

List of antiquities collected in the garden of the Fatehpur Town Hall.

1. A square stone pillar, with an inscription in 14 lines on one face, giving the name of a Rája Mahipál, date *Sambat* 974 (917 A. D.) This was brought from Asni on the Ganges in 1868 and set up here in 1886. A copy of the inscription has been sent to Mr. Fleet, the Government Epigraphist, who proposes to publish it with a translation in an early number of the *Indian Antiquary*.

2. A triangular slab of stone, measuring about 4 feet each way, which seems to have formed one side of the head of a doorway. The most conspicuous feature of the design is a gigantic grotesque mask, with immensely protruding eyes, snub nose, and distended mouth, showing a goodly row of teeth. The entire length of the upper side is occupied by a row of figures, eleven in all, some of whom are musicians, two with cymbals, one playing a guitar, and another beating a drum, while the rest of the party are dancing. At the bottom of the slab is a man on one knee in an attitude of defence with a sword and shield and confronting him is a dragon with a rider on its back. The carving is bold and spirited, and there is much expression in some of the faces. From *Ren*, in the Gházipur pargana.

3. A slab from the side of a door showing a door-keeper with a temple-tower in three stories forming a canopy over his head. *Ren.*

4. A block of plinth mouldings with antique pediment. *Ren.*

5. Another fragment of moulding. *Ren.*

6. A square capital of a pillar, with foliage. *Ren.*

7. The top of a door shaft, a seated figure suckling a child. *Ren.*

8. A small fragment, with seated figure, lozenge and antique pediment. *Ren.*

9. A figure of Brahma, four-headed, with small attendant figures at top. *Ren.*

10. A head of Vishnu, with high tiara. *Ren.*

11. Buddha, on a *sinhásan*, or throne supported by lions, with an attendant on either side bearing a *chauri*. Above the attendant is a mounted elephant, and above this again a *gandharv*, or Hindu angel. An outer sunken band shows a devotee below and a hippogriff above. *Ren.*

12. A small, plainer, headless Buddha, without accessories. *Ren.*

13. A *sinhásan*, with only the feet remaining of the Buddhist figure that was seated on it. *Ren.*

14. A slender shaft, with flower-vase base and capital. *Budhwan, Pargana Háthganw.*

15, 16, 17. Three pinnacles, 3½ feet high, from a temple tower, or *sikhara*, The ornament, with which the whole surface is covered, is what I have called 'an antique pediment' for want of any accepted distinctive name. It represents the façade of a cave temple, as at Násik, and thus corresponds precisely in idea with the sham pediments of Italian design, and the tiers upon tiers of niches which form so conspicuous a feature in Gothic architecture. *Khairai, pargana Khakheru.*

18. A miniature temple, 4½ feet high, very similar in style to the above, but hollowed out on one side below the spire and with bolder decoration on this front above the opening. *Baigánw, pargana Hathganw.*

19. A fragment of a scroll pattern, boldly cut. *Baiganw.*

20. A door jamb, with scroll work and figures. *Baiganw.*

21. Another somewhat similar. *Baiganw.*

22. Another, plainer, with hanging bell. *Baiganw.*

23. A shaft, much worn, with standing figure under antique pediment. *Baiganw.*

24. A curious group of four figures in a line: one a female bust only, with two smaller seated figures on her right hand (these three with a nimbus each) and an attendant on the left, without a nimbus. *Baiganw.*

25. A fragment of a scroll pattern, with a small seated figure at one end. *Baiganw.*

26. A fragment of a group, in which the principal figure would seem to have represented Devi. Only one arm remains, with which she supports a

ledge bearing a rat (the vehicle of Ganes). Under the arm is an attendant with a chauri, and a sea-monster. *Baiganw.*

27. An antique pediment. *Baiganw.*

28. A mutilated group of three small figures, one on a lion. *Baiganw.*

29. A pilaster, 2 feet 2 inches high, with flower-vase capital, in the centre of the shaft a monster bird feeding, and at the base a grotesque mask between two hippogriffs. *Baiganw.*

30. A head somewhat similar to No. 10, but larger and less perfect, with long pendent ear-rings, and hair done up in coils. *Baiganw.*

31. A boss, with figure seated on a sea-monster. *Baiganw.*

32. Two small busts, male and female. *Baiganw.*

33. The corner of a door architrave. *Baiganw.*

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